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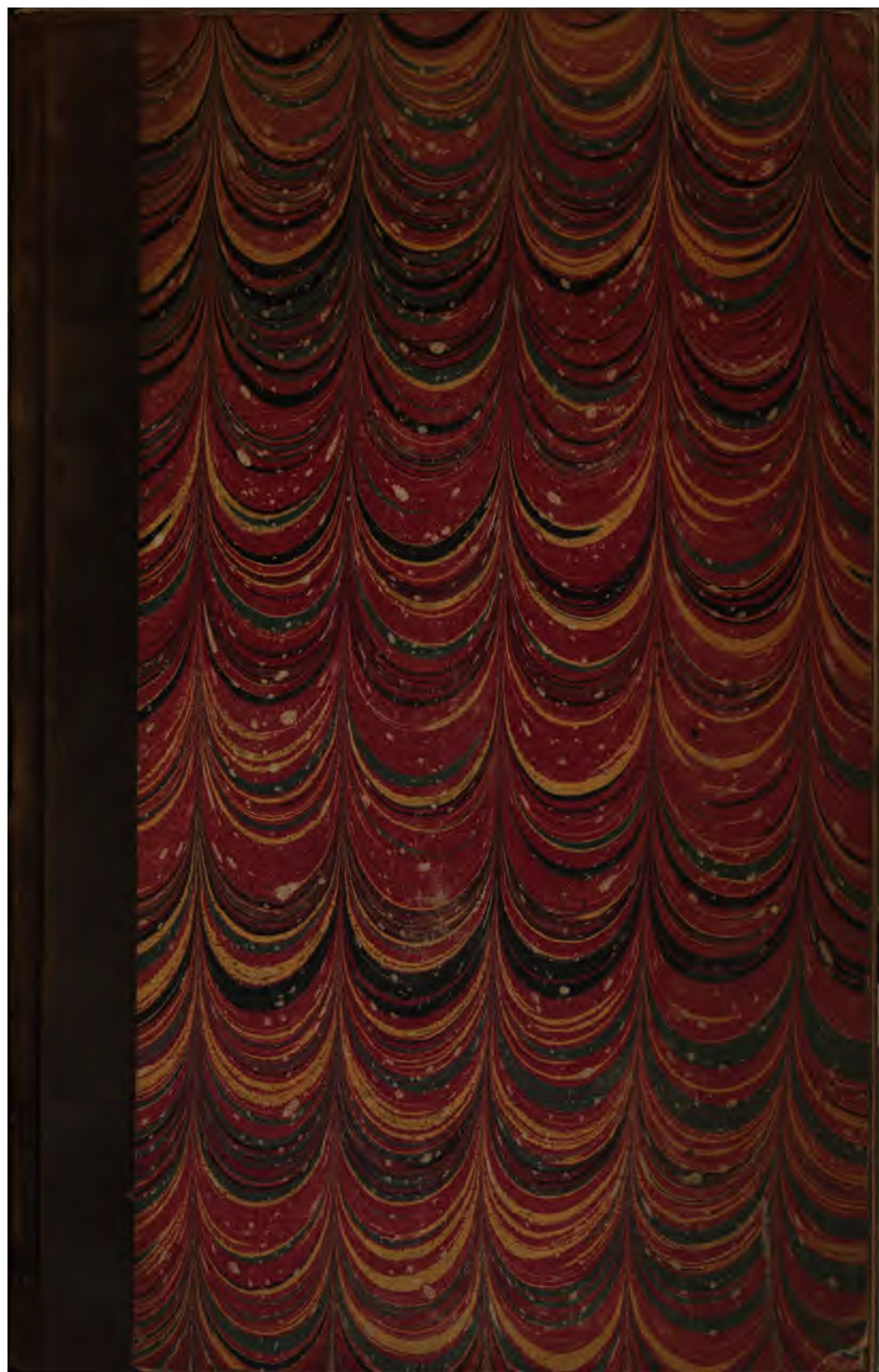
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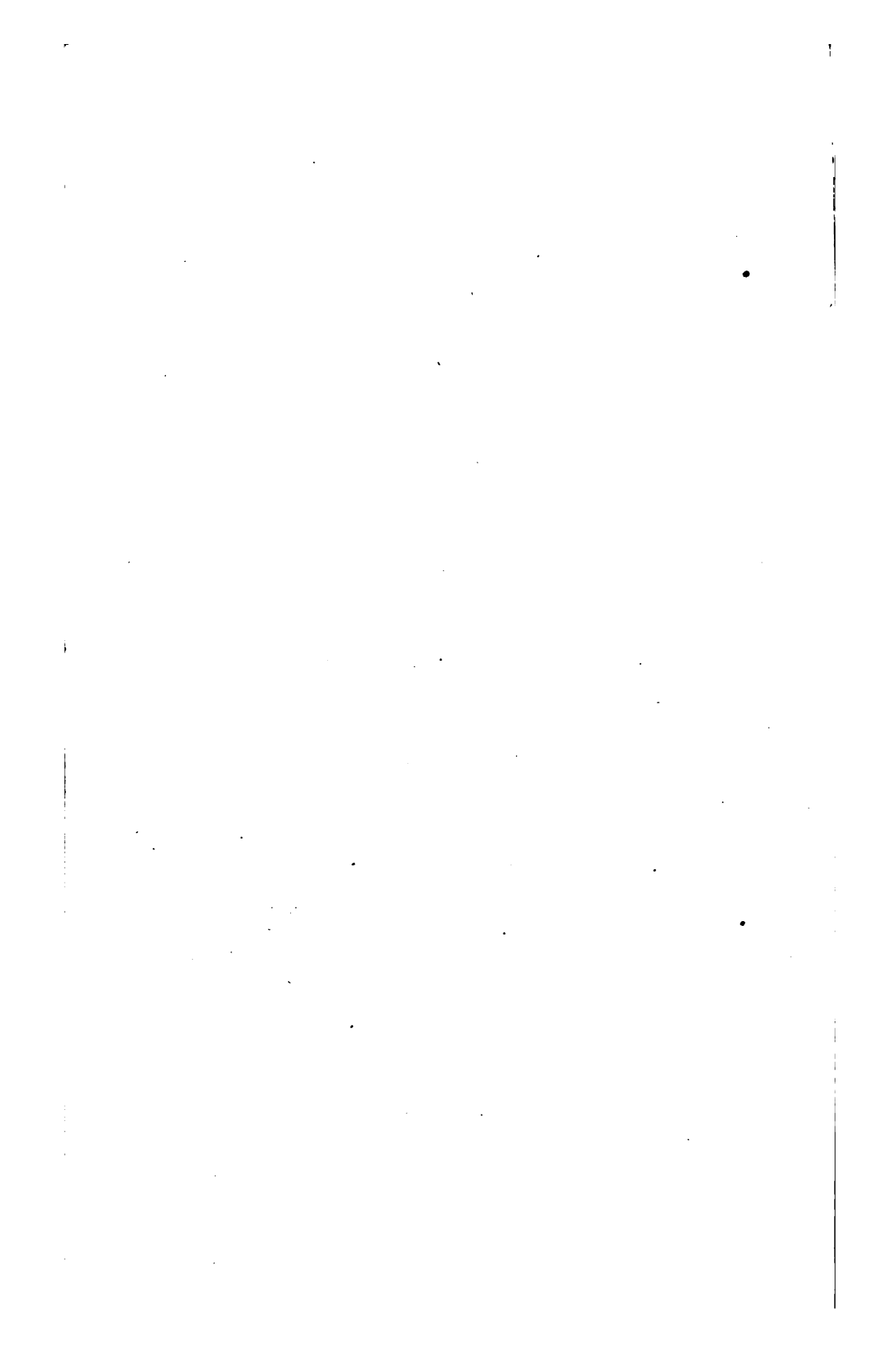


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*The Mercy and Justice of God manifested in the Expulsion of  
our first Parents from the Garden of Eden:*

A

# S E R M O N

PREACHED BEFORE THE

S O C I E T Y I N S C O T L A N D

FOR

PROPAGATING CHRISTIAN KNOWLEDGE,

(Incorporated by Royal Charter,)

ON SUNDAY, MAY 20, 1849.

BY THE

REV. NORMAN M'LEOD, D.D.

MINISTER OF ST COLUMBA CHURCH, GLASGOW.

TO WHICH IS SUBJOINED

A N A P P E N D I X.



EDINBURGH:

PRINTED FOR THE SOCIETY.

1849.



*Society Hall, Edinburgh, June 7, 1849.*

*At a General Meeting of the "Society in Scotland for Propagating  
Christian Knowledge,"*

**LIEUT.-COL. M'GRIGOR,**

*(In absence of His Grace the Duke of Argyll, President of the Society,)*

*In the Chair ;*

*It was moved and most cordially agreed to, that the thanks of the  
Society be conveyed to the REV. DR M'LEOD, for the excellent Sermon  
he preached before the Society on the 20th of May last, and for having  
so kindly complied with the request of the Directors, by allowing his  
Sermon to be printed for the benefit of the Society.*

**JNO. TAWSE, Secretary.**





# S E R M O N.

GENESIS III. 22, 23, 24.

*"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground, from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."*

THERE is no history which in point of deep and overwhelming interest can be compared to that which is recorded in the third chapter of the book of Genesis. We have in this portion of Holy Scripture the history of the ruin of a whole world, of a new world just created, a world launched forth but lately amongst the songs of the morning stars, the hallelujahs of the sons of God, and having impressed on it the seal of God's own unbounded approbation; for we read, that He looked on every thing He had made, and, behold, all was very good. But man, originally created pure and

holy, with all his feelings, affections, and pursuits, of the most elevated character, having been placed on trial, fell from the estate wherein he was created ; he sinned against God, and that first sin became the fountain of every other,—that fall became the spring of every other woe, and of every other fall.

Of the sad and unparalleled consequences that followed the first transgression, we are informed from the seventh verse to the end of the chapter. Soon as the unhappy pair had transgressed the law of God, and, under the influence of the wicked spirit which had deceived them, eaten of the forbidden fruit, their bodies were divested of their original lustre ; for glory they had shame ; and to fig leaves they had recourse, that they might cover their nakedness. Long, however, they had not worn those badges of their shame, till they heard the voice of the Lord God walking in the garden. At hearing of that voice, they were filled with terror ; they fled as ashamed from the face of day, and endeavoured to hide themselves in the thick shade from the terrible countenance of their offended God. The attempt to conceal themselves was vain. At His tribunal they must stand ; and there the unhappy pair, quailing under the eye which they had never feared before, and probably expecting, as they stood there, some lightning shock of utter annihilation, received from God's own mouth their respective sentences.

In that sentence, sorrow was assigned to them both, till at last they should return to the dust

from whence they had been taken. But amid this judgment there was mercy. They had heard of One who was to come of the woman, and who should bruise the serpent's head. With this word of promise, which has ever since been fulfilling, but which has not yet received its final accomplishment, God supported their drooping spirits; while he was pleased at the same time to clothe their naked and dishonoured figures with the skins of animals, sacrificed, as we apprehend, in confirmation of that promise. God pities them while He punishes; He yearns over His children, while He chastises their rebellion. "How shall I give thee up, Ephraim?" is the perpetual language of the Father of mercies; "Mine heart is turned within me, my repentings are kindled together."

To that part of the sentence passed on our first parents, contained in the passage of Scripture which I have read, I confine my remarks. This portion of God's word is full of meaning, and contains matter of the most interesting character. May the Spirit of God enable us rightly to comprehend the true meaning of the passage; and may He be pleased to bless for edification what may be spoken from it.

In further discoursing from this passage, I purpose, as the all-gracious God may be pleased to enable me, to speak,

I. Concerning the expulsion of our first parents from the garden of Eden, and the special cause here assigned for that expulsion.

II. Concerning the cherubim, and the flaming sword. After which I shall offer some practical improvement of the subject.

First, then, I am to speak of Jehovah's expelling our first parents from the garden of Eden, and the special cause assigned for that expulsion in the text.—Here let it be observed, that the two words used in this, and the following verses, to express the act of expulsion, are the same words which are used in the Old Testament to express the divorcing of a wife. The Lord sent them forth from the garden of Eden, as the husband under the law did the wife unto whom he wrote a bill of divorcement. God cast them forth from the house which they possessed while in innocence. What a change of dispensation is this! It bespoke a mighty change in their character; otherwise, that God who knows no change had not driven them forth. While they retained their innocence, paradise was their abode; but having cast it off, a holy God, in testimony of His displeasure, cast them out. Continuing in their loyalty to Him, He delighted in them as the work of His own hands; but having revolted from Him, it repented Him that He had made man on earth, and it grieved Him to the heart.

What an air of lamentation breathes in the first verse of my text! "Behold, the man is become as one of us!" as if he had said, See to what a pitiable condition he has reduced himself! "How is the gold become dim, how is the most fine gold

changed?" He who in His goodness had put man in the garden, in justice drove him out. He drove him out for his sin. Herein God acted not from sovereignty, but in justice. The unhappy pair had broken His covenant, and, of consequence, forfeited their right to the enjoyment of the garden. What more had they to do there, when they had transgressed His law? When placed in it they were adorned in all the beauties of innocence; but, now that they had in effect profaned His dwelling-place, they were *justly* sent forth; having sinned against God, they had no more right to the joys of paradise. As justly as the apostate angels were cast out of heaven, were they cast out of Eden.

Let no one say, in the spirit of cold infidelity, that Adam and Eve had committed but a slight and trivial offence; as if the mere eating of an apple had introduced sin and misery into the world. Though the act might in itself appear trivial, there was in it a combination of offences. Was there not in it a disbelief of the Creator, who had expressly said, "In the day thou eatest thereof thou shalt surely die?" Was there not a belief of the creature who had expressly contradicted God over all, blessed for evermore? Was the creature to be believed in direct and palpable opposition to the word of God? And was there not in it an act of rebellion against the highest authority? "If thou doest this," said God.—"I will do it," said the creature. "In the day thou eatest thereof thou shalt surely die," said God.—"I will eat it," said the creature. And was not this a daring act of rebellion? And

there was in it the most criminal ambition, the aspiring of a proud heart to a rank and attainments above the laws of creation, not to speak of the basest and vilest ingratitude. There was involved in it a sin against his own soul, and against all his posterity; for there is every reason to believe that Adam was apprised of the constitution of things by which he was the representative and federal head of the whole human race, so that their condition was interwoven with his. The sin was also aggravated by all the circumstances in which he was placed,—amidst a profusion of delights, amidst all that could enchant the eye or the ear, or delight the soul; and need we wonder at the result, that the Lord in His justice drove out the man?

But while the procuring cause of man's removal from Eden, and of all his misery, was sin, yet the history before us does not allow us to infer that a reference was had to this alone in the sentence passed. We have here a special cause assigned, which is worthy of our particular notice; for we read in the twenty-second verse,—“And the Lord God said, behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore, (or on that account,) God sent him forth from the garden of Eden, to till the ground, from whence he was taken.” And it is added in the 24th verse,—“So,” or on that account, “he drove out the man.” Here, then, we have a special cause as-

signed why man was sent forth from Eden ; and in this passage we have a key to the whole procedure.

In explanation of this view of the subject, we observe, that "when God created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death." To this covenant there was a seal, as the rainbow was the seal of the covenant with Noah, and circumcision and baptism the seals of the Abrahamic and Christian covenants ; so the tree of life appears to have been the seal of the covenant made with Adam,—that on his fulfilling the conditions imposed on him, he would participate in the promised reward. God gave him permission to eat of all the trees of the garden, with the exception of one. Here was the test of his obedience, the trial of his love, and of the submission of his inclination to the will and command of his beneficent Creator. The penalty annexed to the breach of the covenant was death, death temporal, spiritual, and eternal ; while the promise to obedience was life,—“ This do, and live.” While man continued obedient to the command, he was permitted to eat of the tree of life, as a pledge and an assurance upon the part of God that he should live for ever, that he should be immortal. It seems to have been called the tree of life by the appointment of God, as a sacramental visible sign, or ordinance for the faith of our first parents, that if they retained their integrity, they were assured of life, of which that tree was a pledge. We conceive it to have been a divinely appointed symbol, that on eating or partaking



thereof, the terms of the covenant might be brought to their remembrance, while it was to them at the same time an assurance on the part of God of the blessing annexed to obedience. To this tree of life they had access, and liberty to eat of its fruit. So long as they continued faithful to their God, and while they had the privilege of approaching it, they had in the very liberty of access an assurance that God would fulfil his promise to them. Man, however, broke the covenant, of which the tree of life was the seal, the pledge, and reward, and now access to that tree is forbidden.

Here, then, is the special cause assigned in our text for man's expulsion from Eden. Lest man, having slighted the injunction of God, disregarded the threatening, and incurred the punishment annexed to the breach of the covenant—lest he should now dare to stretch forth his hand, take of the tree of life, and thus profane a Divine sacrament, defy a Divine sentence; therefore (on that account,) God drove out the man. The reward of obedience—pardon of sin, and the favour of God—was henceforth to be obtained in a new way; and therefore to prevent a mistake which might have been very ruinous in its consequences, as calculated to turn man aside from seeking salvation—pardon, and life—in the new way now revealed through the seed of the woman, *so, on that account*, He drove out the man. The tree of life ceased to be a sacramental pledge. Adam and Eve had now no right to approach it. It would have been profanation to have done so—a deluding of his own soul—a turning away from the newly

revealed object of hope and faith ; therefore God drove the man out of Eden. Life and salvation must come from another quarter, and to that quarter the eye of faith must now be directed. The promise of the seed of the woman who should bruise the head of the deceiver had been announced, restoration and pardon by an atonement were promised, the reign of a covenant of mercy suited to the fallen condition of man had actually commenced, and to a manifestation of that covenant the eye of fallen man must now be directed ; lest, therefore, man should seek salvation and the favour of God in the seal of a broken covenant,—lest Satan should still direct him to eat of the fruit of the tree of life, in the vain hope of living for ever, and becoming as one of the high Intelligences ; therefore God divorced him from his former place of delight, and sent him forth to till the ground, from whence he had been taken.

This expulsion of our first parents was a dealing of mercy towards them, as well as a manifestation of the justice of God on account of their sin. And here, before we proceed to the second head of discourse, let us for a few minutes pause. What a day, my Christian friends and brethren, was that to Adam and Eve, when they first lodged beyond the precincts of the garden ! What self-condemning ! What sorrow must have filled their hearts at the thought of what they had lost ! nothing but coats of skin had they to cover their bodies, nothing but one obscure promise to support their souls ! They were driven out to a wilderness

world. Till then they possessed the garden of Eden, the most delightful place we may well believe on which the sun of heaven ever shone. Time was when they might freely eat of every tree of the garden, one only excepted ; but now they had access to none. What a change has one day produced on their character and condition ! “ The morning saw them offering on the altar of gratitude the sacrifice of tender reverence and love,—at eventide that altar was crushed. The morning heard their harmonies of sweet music,—at evening these had died away into silence. The morning saw them moving abroad, the ornaments of creation,—at eventide every decoration was taken away, and they stood forth as its curse and shame. There was not a beast of the field, nor a fowl of the air, nor a flower, nor a tree, nor a vapour that stirred, that did not seem to upbraid them as being the authors of untold evils to the universe. But it is enough to say, that man had sinned against God, and he was driven forth never more to repose amidst the bowers of that hallowed place.” Paradise was lost. The Lord sent man forth to return no more. Never more was he to set foot on that pleasant spot. If it be trying to men to be banished their native land never to return on the pain of death, oh ! what must it have been to the first pair to be forever expelled the place where every thing conspired to heighten their bliss,—where they enjoyed nature and nature’s God in such a degree as none of their posterity ever have or ever shall ! If it was grievous to the Jews to be carried forth out of their own

land, what a tide of sorrow must have overwhelmed Adam and his consort, when God himself, whose countenance they had enjoyed, drove them out of paradise! If the Jews sat down in mournful mood by Babel's streams, and wept as they remembered Zion,—oh! what must have been the sorrows of our first parents after they had, from afar, cast their eyes towards Eden, and remembered their joys there. The Jews though carried captive, had a promise that after seventy years they should return,—but man was driven out of Eden, never to enter it more; in testimony of which Jehovah placed in the east end of the garden a flaming sword which turned in every direction to keep the way of the tree of life. Oh! how their hearts behoved to tremble at the awful sight, as they,

“Hand in hand, with wandering steps and slow,  
Through Eden took their solitary way.”

But it is now our delightful task to announce that man, though driven out from Eden, was not driven to despair,—that, “though driven out from all that was lovely, he was not driven to all that was hopeless:” he was sent forth with a promise of a Deliverer who should arise, a happy Conqueror, and who should repair the ruin which sin had wrought. We shall see this more fully as we now proceed to consider,

II. The manifestation which succeeded the act of expulsion which we have now been considering. The words are, “So He, *Jehovah*, *drove out the man*, and He (then) placed at the east end of the garden

cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." In this passage the cherubim demand our first attention. What were these cherubim? where were they placed? and for what purpose?

As to the first point, what were these cherubim? This has been the subject of many learned disquisitions,—disquisitions which, however, have left the matter still in great uncertainty. We are not about to occupy your time with doubtful disputations on a difficult point. We would merely observe, that as very little light can be derived from investigating the original meaning of the term itself,—the root of which is confessedly uncertain,—we are left to gather our answer to the question before us from the descriptions given in other portions of Scripture of the forms of the cherubim, and of the circumstances in which they are presented to us. We have a minute account of their appearance from the prophet Ezekiel,—probably also throughout various passages in the book of Revelations. But the most important passage for us to attend to, is that in Leviticus xxv. 17—22. From this and other passages, we infer that the cherubim were compound and symbolical figures, connected in an especial manner with the manifestation of the sovereign mercy of God in the work of human redemption; that they were associated with the revelation of God, as seated on the "propitiatory," or "the throne of grace;" that thus they were in some manner declaratory of His power, and of His love in redeeming man.

Let us now consider their situation. We are told that Jehovah placed them at the east end of the garden. It would appear that they were farther east from the garden than the sword was ; but for what purpose were they placed there ? And here we cannot but differ from an opinion which we believe to be commonly entertained on this subject. It has been by many affirmed that the cherubim were really angels, and that the flaming sword was brandished by them. This is an opinion in which we cannot acquiesce. We read, indeed, on several occasions of angels appearing in this attitude. Thus, Balaam saw the angel of the Lord standing in his way, and the sword drawn in his hand ; when Joshua was by Jericho, he looked and behold there stood a man over against him with a sword drawn in his hand ; and David saw the angel of the Lord standing between the earth and the heavens, and having in his hand a drawn sword stretched over Jerusalem. But no such thing is intimated in the text. It is not said the cherubim were placed at the east end of the garden to keep the way of the tree of life. The sword is not spoken of as being under their direction, or as brandished by them. The cherubim served one purpose, the sword of flame served another. It is described as vibrating or turning on itself,—for so the original word imports. It turned in every direction to keep the way of the tree of life, while the cherubim were placed for a very different purpose, as symbolical of the gracious presence of Jehovah, and that at them, or before them, our

first parents might solemnly worship God. They are uniformly found connected with the manifestation of Deity as seated on a throne of mercy; hence it became the distinctive appellation or title of Jehovah, "the God that sits between the cherubim," or, "the *enthroned* between the cherubim."

"Hear, Israel's shepherd, like a flock  
Thou that dost Israel guide;  
Shine forth, O Thou that dost between  
The cherubim abide."

We may therefore safely hold, that the display of the cherubim to our first parents after their expulsion from Eden, was a display, "not so much of terrible majesty, as of tender mercy." And as the cherubim under the Mosaic dispensation which overshadowed the mercy-seat were connected with the exhibition of Jehovah as the Lord God merciful and gracious, and abundant in goodness and mercy, so those at the east end of the garden were connected with the exhibition of the God in covenant, who had so lately revealed his covenanted mercy in the remarkable promise of the seed of the woman. We feel assured that they were symbolical of his presence, and that at them our first parents were to worship Him, as were the Israelites in after ages at His holy hill; and we feel equally assured, that this was the place which in Genesis iv. 16, is called "the presence of the Lord." We read, that Cain went forth from the presence of the Lord, and that he dwelt in the land of Nod, or of banishment, east of Eden. It cannot for a

moment be called in question that the presence of the Lord signified the place where he graciously manifested himself to our first parents. Of what other place can we think as being the presence of the Lord, but that where the cherubim were placed, and from between which He manifested his glory? They were placed at the east end of the garden. Cain went forth from the presence of the Lord, and dwelt in Nod; hence it is manifest that he turned his back on the glory which dwelt between the cherubim.

There is one word in the text which we think goes far to settle this point. It is said that Jehovah placed at the east end of the garden "cherubim," (*ischechen*) that, having driven out the man, he then *placed*. Now it is undeniable that this word might with greater propriety have been rendered "the Jehovah *dwelt*." He divorced the man from paradise, and then he dwelt or inhabited, or manifested himself there. This word, rendered *placed*, is the same word as that from which *shechinah*, or the divine glory, is derived; it is the same word which is used when it is said that God *dwelt* in the bush; or where it is said that he *dwelt* in the tabernacle or in the temple. Taking the matter thus, it appears to us that the cherubim were between our first parents and the flaming sword, when they were sent forth from Eden. So in after ages the mercy-seat which is between the cherubim in the temple, covered the tables of stone whereon was written the fiery law, the ministration of death.

And, now, as to the fiery sword turning itself



every way, after the manner of a flame of fire, and rolling about, as it were,—that is, changing its threatening posture from mankind upon itself; it was placed between the cherubim and the garden, to keep the way of the tree of life, lest the banished sinner should be tempted to seek salvation in the old way of obedience, and foolishly and sinfully put forth his hand to eat of the fruit, in the vain expectation of living for ever. Conceive then of the matter thus: first, the garden and the tree of life; then the flaming sword; then the cherubim; and lastly, our first parents eastward of all; or, in other words, the man, the cherubim, the flaming sword, and the tree of life. The man, turning his face to the garden from whence he had been sent forth, had access to the cherubim, the symbols of the Divine presence, there to worship God; but going beyond them, he behoved next to meet with the flaming sword; and beyond it also he must go, ere he could enter and partake of the tree of life.

We see, then, that the design of God in expelling man from Eden, and in placing the flaming sword at his gate, was, as stated in the text, to prevent his eating of the tree of life; for nothing is more natural to fallen man than to add sin to sin, running from evil to worse; and, therefore, to prevent this, God drove him out. And, that he might not think of once returning, a sword of flame was placed to prevent any such unhallowed attempt. To the cherubim, or to the presence of the Lord, they had access at all times; but to the garden, their former habitation, they had none. Nothing stood between

them and the former ; but on a flaming sword they must rush, if they would enter the latter.

It is obvious, therefore, that the cherubim whereat our first parents might worship God, belonged to the covenant of grace, or to the promise which they had heard ; whereas the flaming sword was the effect of the breach of the covenant of works. In the one case, God pitched his tabernacle with man ; in the other, there was the beginning of that fire wherewith the earth and the works thereof shall be burned up. Thus there was a mixed dispensation towards our first parents, viz. mercy in the cherubim, and judgment in the flaming sword. In the one they tasted of the sweetness of the promise, in the other they fearfully saw the effects of the fiery law. In the one they had access to the mercy-seat of that God who had forgiven them, in the other they saw him taking vengeance on their inventions. The one was calculated to keep them humble, as being a memorial of their guilt ; the other to preserve them from despair, as to the seat of their God they could at all times come. At sight of the sword they might drop their tear, and say, " What have we done !" but looking to the cherubim, they might wipe their eyes, and cry, " What hath God wrought !"

Thus, then, were Adam and Eve sent forth, and directed to a new salvation. Paradise was no longer a temple in which fallen creatures could worship ; there was nothing in Eden to suit a sinner ; it was a temple for one innocent and holy ; but there was nothing in it which could provide for

those who required to be cleansed from pollution. God in his mercy, therefore, as well as by an act of justice, sent man forth to a mercy-seat, to altars, and to sacrifices. Behold the expulsion ! Behold the restoration ! Far off by nature ! Brought nigh by grace ! And thus are we brought to one great and happy conclusion, that from the Genesis of Moses to the Revelation of St John, the same faith and the same hope are held out to man,—one Saviour, one hope, one refuge, even Jesus Christ, the true wisdom, the true propitiation and the only tree of life. In all the revelations, types, and figures of Scripture, He is set forth and preached as the way, the truth, and the life. All the manifestations of God, from the day of man's fall, inculcated the same lesson, and terminated in the same awful and interesting truth,—eternal life to those who seek it in the way of God's appointment, eternal death to those who refuse to do so.

What a crowd of thoughts does this awaken in our minds ! We see the Saviour, in whom our own guilty souls are trusting, as a Saviour in ages long since gone ; as the Lamb slain from the foundation of the world ; the very Saviour in whom Abel, and Enoch, and Abraham trusted. We feel our confidence in Him firmer, and our hopes in Him brighter, while we look to Him as their confidence and hope. In Him we seem united to the early saints, one with them in Christ Jesus, sharing together the same mercies, and linked together by the same love to the same Lord. Eternal thanks be unto the Father that we have found Him of whom

**Moses in the law and the prophets do speak, Jesus of Nazareth the Son of God.**

Many are the practical remarks which might be made by way of improvement of this passage of Scripture. We shall mention only a few of the most obvious. We see, in the first place, from what has been said, what an evil and a bitter thing sin is. While man was obedient to God, he continued the tenant of the garden, but, having cast off his allegiance, he was banished the bowers of bliss. God, who in His goodness had placed him there, now in His justice sends him forth. Sin expelled man from paradise, and sin unrepented of and indulged in, will exclude man from the paradise above. It strikes at the life and glory of God. It is the abominable thing that He hates. Let us beware of sin as the great source of misery. See then, brethren, that you meddle not with that concerning which God says, "Touch not, taste not, handle not; it is forbidden fruit,"—of which God says, "Thou shalt not take of it, for, if thou dost thou shalt find death." Let it be the prayer of each of us, "Hold thou me up, O God, and I shall be saved."

Again, we see in the subject to which our attention has now been directed, God's mercy to man. Mercy was shown even in his expulsion from Eden. If Adam and Eve were sent forth, it was with the staff of a promise in their hands, and their feet shod with the preparation of the Gospel of peace. They had for ever lost the garden, but they had not lost their God. To the tree of life

they had no longer access, but to the cherubim they had ; and what a mercy that to the symbols of Jehovah's gracious presence they could daily approach ; they could come to His seat who dwells between the cherubim. Amidst all their sorrows, and all their labours, they had a place whither they might go to meet their God, and make their prayer unto Him. Thither I doubt not they often repaired, and that as in after ages their posterity prayed, so did they, "O thou that dwellest between the cherubim, shine forth !"

It cannot, I think, be doubted, that as their sons brought their offerings unto the Lord, so did they ; for how could the children know this positive duty, but from their parents ? It is expressly said that both Cain and Abel brought their offerings unto the Lord. It is not merely said that they offered, but that they *brought* their offerings. They did not offer them in the place most convenient to themselves ; it is said they brought them to the Lord, and as we conceive, to the presence of Him who dwelt between the cherubim. Abel there offered his lamb ; he did so by faith in the only promise then made ; so that the lamb here offered by him must have been a type of that great and atoning sacrifice which was already ordained in the councils of Heaven for man. And with what satisfaction must our forlorn parents in the wilderness have looked on the garments which the Lord had made for them from the skins of animals thus slain in sacrifice, as types of the hope set before them ? Every look would bring

*back* their Father's mercy ; every time that in after days, amidst their toils and labours, they looked at these coats of skin, would their hearts throb, and tears gush from their eyes, at the remembrance of their Father's love.

Let us regard with the same eye the mercies of the covenant ; see them written in God's word, sealed in his ordinances, ratified to us in baptism, confirmed to us in the Lord's Supper ; and, if faith is weak, the heart cold, and the world tempting, passions and sins powerful, let us have recourse to Him who is able to do for us vastly more than we can either ask or think.

Again, we may from this subject learn not to seek to live by the law or covenant of works. Such an attempt must be as fatal as it would have been for our first parents to re-enter the garden to eat of the tree of life ; in offering to do so, they must have rushed on the flaming sword, and perished in the attempt. In like manner, to the covenant of grace we are all called to come ; to its all-mild and merciful Mediator we have a blessed access. But by the covenant of works we cannot live. Instead of the *shechinah*, the attractive glory there, we see nothing but a burning and a brandished sword ; and, far from hearing the still small voice, as from between the cherubim, "Fury is not in me," we hear the trumpet, as from Sinai, proclaiming, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

Finally, let us learn from the subject before us,

not to be looking for a paradise on earth. Man once enjoyed it here, but another he never shall; having lost one on earth, let us be seeking one in heaven. And now, brethren, as ye have lost one by the offence of the first Adam, ye can obtain the other by the righteousness of the second. He purchased the paradise above, with all the rivers of pleasure there; He purchased it with his own blood. Vitally united to Him, we are heirs of a heavenly paradise. There grows the tree of life, by which the living waters flow. From that paradise there will be no fear of expulsion, no more banishment, no more exile! There the sun shall no more go down, neither will the moon withdraw itself, for the Lord shall be the everlasting light of his people, and the days of mourning have for ever passed away. And not only the tree of life shall be there, and the waters of life, but the throne of God shall be there, and the Son of God shall be there, and the Believer shall see Him as He is; and the nation of the redeemed shall be there, and bands of holy angels shall be there; and there will be no more death there, and no more curse, and no more pain, for the former things have passed away.

Who is not disposed to say, Lord, remember me when Thou comest to thy kingdom! Oh! who does not wish, when the time of his departure from this weary world shall have come, and when he lies stretched on that bed from which he feels that he is to rise no more, that he may then hear a voice

saying to him, "This day shalt thou be with me in paradise."

And now, my Christian friends and hearers, if the Gospel of the Lord Jesus Christ provides the only remedy for all the evils which the Fall has brought on this blighted world of ours, and if the redemption which it reveals affords the only effectual consolation under its trials and sorrows, and the only sure foundation upon which the hopes of another and a better world can rest, then surely to propagate the knowledge of that blessed scheme of mercy and of grace, is the noblest object of human exertion in which any society of Christian men can ever engage. I have the privilege, and what I deem the high honour, of appearing here as the humble advocate of such an association, a Society of the noblest charity, no less attractive to me by its name, as the *Society in Scotland for promoting Christian knowledge in the Highlands and Isles*, than it is venerable for its antiquity, and pre-eminently distinguished, I have no hesitation in saying, above all others in the land.

In appearing here this evening, I feel that I possess one qualification for the discharge of the honourable task assigned to me, and but one,—I mean an intimate acquaintance with the peculiar condition and wants of the poor people for whose benefit this Society was instituted. I have been bred and born in the Highlands; I spent many of my earliest and happiest days amidst those scenes of solitude; those green and lovely isles,—those romantic valleys and everlasting hills of the land



to which the labours of this Society are specially directed. I need scarce say that my heart is knit to that land by ties of the tenderest kind, of early, long, and dearly cherished associations, so that it is with no ordinary emotion that I appear here this evening to advocate the cause of a Society, embalmed in my earliest recollection as the acknowledged instrument of unspeakable blessings to my poor and greatly beloved countrymen. I have frequently been deputed to visit those districts, not merely to ascertain and to report on the temporal wants of the inhabitants during seasons of famine and sore trial, but also for the purpose of ascertaining their destitution as to the means of spiritual and educational instruction. I have in my congregation hearers and members from all parts of the Highlands and Isles, and, I doubt not, more persons who have been educated and instructed by this Society, than any other clergyman in our own or any other church. I have frequently visited many of the Society's schools. I have been well acquainted with all the missionaries who have been employed by them for many years past, and with many of their Catechists; and I can therefore from personal knowledge, speak with confidence of the vast amount of good which has been accomplished by the operations of this Society; and most truly and solemnly can I affirm from the sacred place where I have now the privilege of addressing you, that it is scarcely possible to overstate that amount of good.

From its earliest formation, this Society has

been greatly blessed by the countenance of Him to whose glory its labours and services have been so steadily devoted. For the long period of nearly one hundred and fifty years, it has laboured, and with a degree of prudence and practical wisdom which has never been called in question, in communicating Christian Knowledge to a very destitute and deserving population, inhabiting a deeply interesting portion of our native land, admired for all that is sublime in nature, and all that is stirring in patriotism, but which, had it not been for the labours of this and other kindred societies, might have continued a century longer than it did, a moral wilderness, a hunting-field for savage clans and roving barbarians, instead of being a land, as it now, comparatively speaking, is, enlightened by the Sun of righteousness, and inhabited by a people concerning whom we hesitate not to say, notwithstanding all that has of late been spoken to the contrary by persons who know them not, that a more sober, virtuous, loyal, patient, and enduring people, are not to be found in any portion of Her Majesty's dominions.

It is not necessary for me to go into any lengthened detail regarding the operations of the Society, as the Annual Scheme of its operations will soon be laid before the public ; suffice it to say, that at present it has eight Missionary Stations ; eighteen Catechists, and, including both patents, two hundred and twenty-nine Teachers of Schools, whose grand object it is to impart the blessings of Christian Knowledge and the elements of a useful

and sound scriptural education, to the whole population, so far as the state of their funds will enable them to do so.

Of all the blessings conferred on that country by the Society, whose cause we are advocating, that of giving the Highlanders the Bible in their own language, is unquestionably the greatest. In the preparation of our most admirable version, the Society employed four eminent and learned clergymen,\* unquestionably four of the most distinguished Gaelic and Bible scholars in their day, who discharged the duty intrusted to them in a manner which reflects the highest honour on their zeal, their perseverance, their literature, and talent, as well as on the judgment of the persons who appointed them.

The employment of Catechists is not the least important part of the Society's undertaking. No plan, in my opinion, is more suited to the peculiarities of the Highland districts ; and I may be permitted to say, that there is no part of the Society's establishment I should rejoice more to see extended, than an increase of good and pious lay Catechists, plain and humble men, who know and love their bibles, who can speak, not learnedly, but feelingly, respecting the things of our common salvation ; persons who can enter, as men born in higher stations never can do,—into the poor man's reason-

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\* Rev. Mr Stewart, of Kilin; the Rev. Dr Stewart, of Luss; Rev. Dr Smith of Campbelton; and the Rev. Dr Alex. Stewart, of the Canongate, Edinburgh, formerly of Dingwall.

ings, his difficulties, and temptations,—men who would go forth with the love of their Saviour in their hearts, and the Gaelic bible in their hands, to itinerate in those destitute localities and remote islands.

Much might be said, if I had not already intruded so much on your time, regarding the Schools on the scheme of the Society, especially of the perseverance, the patience, and energy of the poor Teachers, manifested often under very painful circumstances, approaching at times to persecution; where parents in the vicinity of the School, dare not send their children there, from the violence of party spirit and bigotry. The salaries of these poor Schoolmasters are not, in general, equal to the wages of a common labouring man, not to speak of an ordinary mechanic. But we must refer the more special notice of these matters to the reports of the Directors.

In the prosecution of this blessed work, the Society have all along with profound wisdom, as the result sufficiently testifies, employed the medium of the vernacular tongue; the only medium indeed through which they or any other people ever have been, or ever can be, effectually taught. The Gaelic is the language of the Highlander's heart, it reaches his inmost soul; it speaks to him in the sounds of love, and in the tones of affection. It is the language in which his mother soothed him in his infancy, and in which his father pronounced his last and dying blessing. Hence the avidity and ardour with which the youth in the Highlands learn

in so short a time to read the word of God ; while it is impossible not to attribute much of what is so good, so peaceable, so orderly, and excellent in the character of the people, to the system of vernacular instruction, which has been pursued towards them,—to the unspeakable blessing of having the Holy Scriptures extensively circulated in their own language,—and having it preached to them, and explained from all the pulpits in their land.

Ah ! my Christian friends and hearers, if this system had been followed in Ireland, think you, would not the same happy results have followed ? The Irish are a people highly gifted in point of many endowments. Green are their hills, and fertile are their valleys : who but knows the productiveness of Erin's soil, and the internal resources which Providence has placed at the disposal of her inhabitants ? Who has not heard of the fame of her sons, in the senate house, and in the battle-field ? Who can deny the acuteness, and ingenuity, and quickness of her youth, the generous kindness of the Irish heart, and the many noble and chivalrous features of the Irish character ? And, yet, what is Ireland still ? Another name for crime,—for rapine,—for murder,—a scene of outrage, commotion, and midnight violence. To bring her to peace and order, penal enactments have been made,—statute upon statute has been passed,—the plans and schemes of statesmen seem to be exhausted ; and what is the result ? Why, it does not appear that anything effectual has been done. The people are still wild, their natures

fierce, their passions unsubdued. Oh ! that the millions of Ireland's unhappy population, living at present in gloomy superstition and gross ignorance, the prey of every agitating priest and political demagogue, were brought under the power of the gospel truth,—which is alone able to regenerate the land ! It is most painful, and, I may add, most awful to know, that at the present moment, with a population of five or six millions who can receive spiritual instruction only through the medium of their own language, there is not in all Ireland one Protestant Clergyman whose *bounden* duty it is to address a congregation through their own language ; and that in the great Government scheme of education, which costs the nation such sums of money, the use of the Irish language as the medium of instruction, is totally overlooked, if not forbidden. Thank God ! it is otherwise with us in the Highlands and Isles.

I conclude, by expressing my most earnest prayer, in which I doubt not all here present will join me, that the Lord may be pleased to bless and prosper this Society in time coming, as He has done in times past ; that as thousands and tens of thousands have been educated in its Schools, instructed in Christian knowledge by its Missionaries and Catechists, and enabled many of them to fill high and honourable situations in a Christian community, who have done honour to the Society at home and abroad ; and, as many thousands are now rearing under the same instrumentality ; so, when our heads are laid low in the dust, and this generation

is passed away, may God grant that thousands yet unborn may enjoy the same advantages, and have cause to bless God through eternity, that there ever existed in Scotland a Society for Propagating Christian Knowledge in the Highlands and Isles. Which may God grant; and to His name be praise for ever.—Amen.

**SCHEME OF THE ESTABLISHMENT**  
**OF THE**  
**Society in Scotland for Propagating Christian Knowledge,**  
*From May 1849, to May 1850.*

**FIRST PATENT.**

**SCHOOLS.**

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
1	Aberlour	Inveraven	Glenlivet	George Gordon M'Lean	£20
2		Knockando	Archieston	Allan Grant	18
3	Abernethy	Duthill	Kinviaschie	James Cumming	18
4			Baddangorum	Alexander M'Donald	18
5	Abertarf	Kilmaillie	Blaich	John M'Millan	18
6			Corriebeg	Donald M'Lean	18
7			Garvan <sup>1</sup>	Duncan M'Donald	12
8		Ballehulish	Triesleg		18
9			Coran of Ardgour	Malcom M'Fadien	18
10	Alford	Strathdon	Corgarff	James Symon	18
11			Tulliduke		18
12			Ardler	John Chisholm	18
13	Brechin	Lochlee	Bridge of Tarff	G. W. Donald	18
14	Caithness	Thurso	Fors		20
15		Latheron	Clythe	James Robertson	18
16		Wick	Ulbster	Jeffrey Sinclair	18
17			Staxigo	John Robertson	18
18		Kiess	Kiess	George M'Kay	18

<sup>1</sup> Col. M'Lean of Ardgour gives L.6 more.



<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
19	Caitness	Canisby	Iale of Stroma		£18
20			Mey	Donald Paterson	18
21	Chanoury	Cromarty	Davidston	John M'Donald	18
22	Dingwall	Urquhart	Culbokie	John Cameron	18
23	Dornoch	Assynt	Rowstore	Donald M'Kay	18
24			Drumbaig	Alexander M'Gilvray	18
25			Elphin	Murdo M'Dougal	18
26	Dumbarton	Buchanan	Cashel	Archd. M'Intyre	18
27	Dunblane	Callander	Bridge of Turk	Alexander Stewart	18
28		Aberfoyle	Kinlochard	John M'Beth	18
29		Balquhiddier	Strathyre	Donald Campbell	18
30	Dunkeld	Blair Athole	Strowan	Malcolm Grant	18
31			Strathtummel	John Campbell	18
32			Dalno		18
33		Little Dunkeld	Balnaguard	James M'Gregor	18
34			Dalguise <sup>1</sup>	John Stewart	18
35			Drumour <sup>1</sup>	Alexander M'Lean	12
36	Dunoon	Lochgoilhead	Cairndow	Charles Cameron	18
37		Kilfinnan	Kilbride	Donald M'Arthur	18
38		Dunoon	Glenleam		18
39	Edinburgh	Canongate	Canongate <sup>2</sup>	Archibald M'Phail	30
40	Elgin	Elgin	Clachmarris <sup>3</sup>	James Hay	14
41	Fourdoun	Marykirk	Luthermuir	William Littlejohn	18
42	Fordyce	Cullen	Portsoy	Thomas Phillip	18
43		Rathven	Carfurroch	Arthur G. Stewart	18
44	Forres	Edinkellie	Tullydivie	Donald Manson	18
45			Conicavil	Alexander Paxton	18

<sup>1</sup> The Heritors give L.5 13s. 10d. more at these stations.

<sup>2</sup> This is on a mortification by the late Miss Grey of Teales.

<sup>3</sup> The Earl of Fife gives L.4 more.

No.	Presbytery.	Parish.	Station.	Name.	Salary.
46	Inverary	Inverary	Glengary	John M'Arthur	£18
47	Inverness	Inverness	Raining School	Archibald Bremner	40
48				David Colville	40
49			Culduthil	Angus M'Innes	18
50		Dores	Balnuilt	Roderick Chisholm	18
51		Moy	Dallarossie	Donald Fraser	18
52		Kiltarlity	Fenellan	James Fraser	18
53	Isla & Jura	Jura	Knockeromb	John Campbell	18
54		Jura	New Boisdale <sup>1</sup>	Colin Campbell	13
55		Colonsay	Scallasaig	Donald Downie	18
56	Kincardine	Birse	Forest of Birse	Alexander Grant	13
57	O'Neil	Crathie	Castleton of Braemar	Donald M'Arthur	18
58			Aberarder	James Munro	18
59	Kintyre	Campbelton	Campbelton	Peter Innes	20
60			Peninver	Archibald M'Callum	18
61		Kilcalmonel	Whitehouse	Angus M'Lean	18
62		Killeen	Barr		18
63		Southend	Glenbreckie	John Reid	18
64	Kirkcudbright	Balmaghie	Bridge of Dee	Samuel M'Lellan	20
65	Lochcarron	Gaerloch	Albeatha		18
66		Kintail	Dornie		18
67	Meigle	Gleniala	Folda	Kenneth M'Kenzie	18
68	Mull	Ardnamurchan	Arisaig	Donald M'Kenzie	20
69		Kilfinichen	Crechich <sup>2</sup>	John M'Cornaig	13
70			Ardchiavaig		18
71		Kilninian	Penmore	Archibald M'Quarrie	18
72		Ulva	Ulva	John M'Quarrie	18
73		Strontian	Kinlochmoidart	Alexander M'Naughton	18
74		Ardnamurchan	Achornish	William Conner	18
75		Tyree	Sandaig <sup>3</sup>	Allan M'Donald	10
76	Nairn	Nairn	Delnies	Donald M'Donald	18

<sup>1</sup> Mr Campbell of Jura gives L.5 more.

<sup>2</sup> The Heritor gives L.5 more.

<sup>3</sup> The Duke of Argyll gives L.10 more.

No.	Presbytery.	Parish.	Station.	Name.	Salary.
77	Nairn	Nairn	Torrich	James Hay	£18
78		Cawdor	Clunas	Andrew M'Rae	18
79	Penpont	Tynron	Tynron <sup>1</sup>	Thomas Sloan	22
80	Skye	Kilmuir	Kilmaluag	Donald Calder	18
81		Sleat	Tarakvaig <sup>2</sup>		18
82		Portree	Sooner <sup>3</sup>		18
83		Duirnish	Harlie		18
84	Strathbogie	Keith	Newmiln <sup>4</sup>	James Bryson	13
85	Tain	Fearn	Baluntore	William Brodie	18
86	Uist	South Uist	Benbicula	Peter M'Ewan	18
87			Jachdar	Duncan Campbell	18
88		North Uist	Cairinish	John M'Lean	18
89		Harris	Bernera	Donald M'Donald	18
90	Weem	Dull	Amulree		18
91			Westpark of Grantully	Robert M'Naughton	18
92			Balinduig	Peter Macfarlane	18
93		Rannoch	Finnart	Robert Menzies	18
94		Kenmore	Ardtallanaig	John M'Intyre	18
95		Logierait	Aberfeldy	John M'Lean	18
96		Kenmore	Shian of Glenquaich	James M'Donald	18
97	Cairston	Harray & Birsay	Harray	Samuel Kirkness	18
98		Firth & Stennis	Ireland	Sinclair M'Kay	18
99			Quoy Sinclair		18
100		Hoy	Græmsay	Thomas Rich	18
101		Walls & Flotta	Flotta	James Hay	18
102	Kirkwall	Kirkwall	Glitness	James Wick	18
103		Evie & Rendal	Rendal	William Millar	18
104		Deerness	Deerness Isle	John S. Houston	18
105	North Isles	Shapinsay	Shapinsay	David Hepburn	18
106		Stronsay	Sandybank	Scolly Skethway	18

<sup>1</sup> On a Mortification by Mr Gibson.

<sup>2</sup> Part of this Salary paid out of Mr M'Lean's Bequest.

<sup>3</sup> This on a Bequest by the late Hugh M'Lean, Esq.

<sup>4</sup> The Earl of Fife gives L.5 more.

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
107		Westray	Kelwick	Donald Stephen	£18
108		Lady Parish	Lopness	David Towers	18
109	Lerwick	Lerwick	Gulberwick	Robert Laing	18
110		Dunrossness	Fair Isle	James Cheyne	18
111		Quarff	Vatchley	Magnus Manson	18
112		Tingwall	Weisdale	Lawrence Henderson	18
113			Whiteness	Robert Jamieson	18
114			Scalloway	Thomas Jamieson	18
115		Sandwick	Coningsburgh	John Thomson	18
116	Olneafirth	Sandsting	Skeld	George Henry	18
117			Sandsound	John Moodie	18
118		Walls & Sandness	Foula Isle	John Fraser	18
119			Papa Isle	James Irvine	18
120			Sandness	William Pole	18
121		Nesting	Lunesting	James Smith	18
122	Burravoe	Fetlar Isle	Still	Peter Inkster	18
123		Northmaving	Tangwick	Christopher Sandison	18

### SUPERANNUATED LIST.

1	Abernethy	Duthil	Kinviachie	Alexander M'Kenzie	£12
2		Abernethy	Kincardine	John Ross	12
3	Abertarf	Kilmaillie	Blaich	Donald Mathieson	12
4	Caithness	Kieess	Kieess	William Campbell	12
5		Halkirk	Assery	Adam M'Kay	12
6	Dingwall	Urquhart	Culbokie	Alexander Murray	12
7		Contine	Drumfearn	Donald M'Kay	12
8		Alness	Boath	Donald Ross	12
9	Dornoch	Assynt	Stoer	Angus M'Kay	12
10			Elphin	John Gunn	12
11	Dumfries	Traquair	Whinnyhill	John Scott	10

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
12	Fordyce	Rathven	Chapel Enzie	John Campbell	£12
13		Cullen	Portsoy	John M'Farlane	15
14	Inverness	Daviot	Aberarder	John Rose	12
15	Isla & Jura	Jura	Knockeromb	John Campbell	12
16	Kintyre	Campbelton	Peninver	William Stewart	12
17		Southend	Culinglongart	Robert Dunbar	12
18	Lorn	Kilbrandon	Easdale	John M'Lean	12
19	Meigle	Gleniala	Folda	Duncan Reid	12
20	Mull	Iona	Iona	Allan M'Lean	15
21		Ulva	Ulva	John M'Quarrie	12
22		Kilfinichen	Ardchiavaig	Dugald M'Donald	12
23			Gribun	Donald M'Innes	12
24	Tain	Fearn	Baluntore	Walter Aird	12
25		Kincardine	Strathcarron	Angus Finlayson	12
26	Tongue	Eddrachillis	Ashire	Robert M'Kay	12
27	Weem	Kenmore	Moreinch	Duncan M'Naughton	12
28		Killin	Ardeonaig	Duncan Ferguson	12
29		Dull	Amulree	Patrick Dewar	12
30		Rannoch	Finnart	John Stewart	12
31	Lerwick	Dunrossness	Brew	William Henry	10
32		Walls	Foula Isle	John Fraser	12
33		Sandwick	Coningsburgh	Robert Gaudie	12
34	NorthIsles	Lady Parish	Lopness	John Harper	10

## MISSIONARIES.

No.	Presbytery.	Parish.	Station.	Name.	Salary.
1	Abertarff	Kilmaillie	Fort William <sup>1</sup>		£50
2	Cairston	Walls	Flotta and Pharray*	Rev. J. Sinclair	25
3	Caithness	Latheron	Lybster		30
4	Dunkeld	Tenandry	Tenandry <sup>2</sup>		85
5	Edinburgh	Gaelic church	Edinburgh		150
6	Elgin	Duffus	Burghead	Rev. Alexander Leslie	50
7	Turriff	King Edward	New Blythe	Rev. John Falconer	40
8	Uist	South Uist	St Kilda <sup>4</sup>		50
9	Weem	Killin	Strathfillan <sup>5</sup>		50
and for Communion Elements					5

## CATECHISTS.

No.	Presbytery.	Parish.	Station.	Name.	Salary.
1	Abernethy	Cromdale	Grantown	John Grant	£6
2	Chanonry	Resolis		James Thomson	5
3	Caithness	Halkirk			5
4	Dingwall	Contin		William Urquhart	10
5		Fodderty			6
6		Urray		William Urquhart	7 10
7	Dornoch	Clyne		George Sutherland	6
8	Inverness	Inverness		Ebenezer Davidson	15
9	Lewis	Uig			8
10	Lochcarron	Gairloch	Poolewe		8
11	Mull	Ardnamurchan	Acharacle	John Cameron	8
12	Skye	Bracadale	Bracadale		10
13		Sleat			7
14		Snizort			10
15		Strath		Donald M'Lean	5
16		Duinish			10
17	Uist	Harris	Harris	Donald M'Kianon	10

<sup>1</sup> The Heritors give L.20 more.

<sup>2</sup> The Earl of Zetland and the people of the Island pay L.25 more.

<sup>3</sup> On a mortification by Mrs Hay of Saggieden.

<sup>4</sup> On a mortification by the late Mr M'Leod of St Kilda.

<sup>5</sup> On a mortification by Willielma, Viscountess Glenorchy.

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**SECOND PATENT.**


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<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
1	Aberlour	Aberlour	Charlestown	Miss Ann Brodie	£6
2		Knockando	Archieston		6
3			Kirdells	Margaret Mitchell	6
4		Inveraven	Glenlivet	Miss Isabella Reid	6
5			Inveraven	Mrs Allan	6
6		Roths	Roths	Miss Stewart	6
7		Boharm	Aldernie	Miss Elizabeth Forbes	6
6	Abernethy	Abernethie	Nethy Bridge	Jessie Fraser	6
9		Duthil	Duthill <sup>1</sup>	Miss Ann M'Pherson	12
10		Rothiemureus	Cairn	Miss Susan Cowie	6
11		Cromdale	Grantown	Miss Ann Fife	6
12	Abertarf	Ballehulish	Coran of Ardgour	Mrs M'Faden	6
3		Kilmaillie	Fort William	Mrs Mary M'Phee	6
14			Corpach	Margaret M'Duff	6
15			Blaich	Mrs M'Millan	6
16		Kilmanivaig	Bunroy	Miss Fisher	8
17		Laggan	Laggan	Miss Leslie	6
18	Alford	Alford		Miss Caroline Hunter	8
19		Tough		Miss Ann Crane	6
20	Caithness	Wick	Thrumster	Mrs Stewart	6
21		Latheron	East Clythe	Mrs Robertson	6
22	Dingwall	Fodderty		Christian Scott	6
23		Kilmorie	Barblair	Miss Catherine Fraser	6
24	Dornoch	Dornoch	Dornoch	Mrs Fraser	8
25	Dunblane	Callander	Callander	Marion Ferguson	6
26			Bridge of Turff	Mrs Stewart	6
27		Balquhiddie	Lochearnhead	Mrs James Lamont	6

<sup>1</sup> The half of this Salary is paid from a mortification by the late William Grant Minister, of the Parish.

No.	Presbytery.	Parish.	Station.	Name.	Salary.
28	Dumbarton	Arrochar		Nancy M'Kellar	£6
29		Luss	Luss	Miss Janet M'Gregor	6
30	Dunkeld	Blair-Athole	Struan	Janet Robertson	6
31			Blair-Athole	Elizabeth M'Glaahan	6
32			Ardclune		6
33		Moulin	Pitlochry	Isabel Ferguson	6
34		Dowally	Kindalachy	Miss Ann Low	6
35	Dunoon	Lochgoilhead	Cairndow	Catherine Brown	6
36			Lochgoilhead	Margaret M'Dougal	6
37		Strachur	Taynacreech	Miss Mary Munro	6
38		Kilfinan	Kilfinan	Mrs Kerr	6
39		Kilmodan	Clachan	Mrs Stewart	6
40	Deer	Tyrie	New Pitaligo	Mary Smith	6
41	Edinburgh	Canongate	Lochend's Close	Miss Rutherford	10
42	Elgin	Duffus	Burghead	Mrs Ogilvy	6
43	Fordyce	Rathven	Portessie	Ann Morrison	6
44		Ordiqubhill	Cornhill	Miss Stevenson	6
45		Boyndie	Whitehill	Miss Isabella Stirling	6
46	Glenelg	Glenelg	Earar in Knoidart	Miss Catherine Campbell	6
47	Haddington	Humbie	Leaston		10
48	Inverness	Dores	Bunchrubim	Sarah Fraser	6
49		Inverness	Inverness	Miss Ann Fraser	6
50	Inverary	Inverary	Creggans	Miss Turner	6
51	Isla & Jura	Colonsay	Scallasaig	Ann M'Lennan	6
52	Kincardine } O'Neil }	Crathie	Balnoe		6
53			Castleton		6
54		Glenmuick	Balnacroft	Mrs Robertson	6
55		Cluny	Barkhill	Miss Margaret Adam	6
56	Kelso	Yetholm	Yetholm	Miss Elizabeth Dawson	6



<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
57	Kintyre	Gigha	Gigha	Margaret M'Niel	£6
58		Killean	Barr		6
59		Saddle & Skipness	Caridell	Sarah Caméron	6
60		Killean	Runaherrine	Flora M'Gougan	6
61		Kilcalmonel	Whitehouse	Ann M'Kellar	6
62			Tarbet	Mary M'Farlane	6
63	Lochcarron	Glenelg	Kirkton	Elisabeth M'Lean	6
64	Lorn	Glenorchy	Glenorchy	Grace Cameron	6
65		Lismore & Appin	Kingerloch	Mrs Jane M'Laren	6
66			Lismore	Ann M'Gregor	6
67			Glenco	Mary M'Donald	6
68		Kilninver	Clachan	Mrs Campbell	6
69		Kilchreennan & Delavich	Ardchonel	Miss Ann M'Tavish	6
70		Kilbrandon		Mrs M'Millan	6
71	Mull	Ulva	Ulva		6
72		Torresay	Salen	Isabella Duff	6
73	Nairn	Cawdor	Blairmore	Mrs Jane Campbell	6
74	Skye	Portree	Portree <sup>1</sup>	Flora M'Queen	7
75		Snizort	Kelsaleyre	Mary M'Queen	6
76		Kilmuir	Kilmaluag	Mrs Calder	6
77		Sleat	Tarskvaig	Mrs Robertson	6
78			Tongue	Isabella M'Pherson	6
79		Duirlnish	Dunvegan <sup>1</sup>	Miss Alexander	7
80		Strath			6
81	Strathbogie	Mortlach	Kirkton	Miss Eliza Menzies	6
82	Tain	Kincardine	Kincardine Mains	Mrs M'Gregor	6
83		Fearn	Baluntore	Mrs M'Quire	6
84	Tongue	Farr	Farr	Mrs M'Dougall	6
85		Tongue	Tongue		6
86	Uist	Harris	Bernera	Mrs M'Gilvray	6

<sup>1</sup> These are on Mr M'Lean's bequest.

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
87			Harris	Mrs Isabella Nicolson or M'Kinnon	£6
88		South Uist	Benbicula	Mrs M'Quarrie	6
89			Paible	Janet M'Donald	6
90		North Uist	Jighray	Miss Mary Martin	6
91	Weem	Dull	Auchnafauld	Jean Cameron	6
92			Dull	Mrs Catharine M'Gregor	6
93		Grandtully	Grandtully	Mrs M'Naughton	6
94		Foss	Foss	Elizabeth M'Kerchar	6
95		Rannoch	Kinlochrannoch		8
96			Finnart	Elizabeth Cameron	6
97			Killichonan	Catharine M'Gregor	6
98		Glenlyon	Glenlyon	Frances M'Donald	6
99		Fortingall	Kirkton	Catherine Butter	6
100		Kenmore	Kenmore	Maxwell Crerar	6
101			Shian of Glenquaich	Elizabeth M'Donald	6
102		Logierait	Haughs of Ballichen	Jane Scott	6
103			Balinluig	Jane Ferguson	6
104	North Isles	Shapinsay	Shapinsay	Jane Grieve	6
105	Kirkwall	Holm		Margaret Linklater	6
106		Evie & Rendal	Rendal		6

### SUPERANUATED LIST.

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
1	Abernethy	Abernethy	Kincardine	Mrs Ross	£3
2		Kingussie	Altarlie	Amelia M'Donald	4
3	Abertarff	Laggan	Laggan	Mrs M'Hardie	6
4		Kilmaillie	Corpach	Mrs M'Master	4
5	Caithness	Wick	Ulbster	Mrs Tulloch	6
6	Chanonry	Killearnan	Croftnacreech	Mrs Corbet	4
7	Dornoch	Golspie	Golspie	Mrs M'Kay	8
8	Dunkeld	Blair Athole	Strowan	Mrs Barbara Robertsop	5
9		Dunkeld	Drumour	Mrs Fisher	4

<i>No.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Name.</i>	<i>Salary.</i>
10	Inverness	Moy		Isabella M'Intosh	£4
11		Inverness	Abriachan	Mrs Fraser	6
12	Lochcarron	Gairloch	Tenadline	Mrs M'Iver	5
13	Lorn	Ardchattan	Ledaig	Mrs M'Callum	4
14	Mull	Kilninian	Ulva	Janet Weir	6
15	Nairn	Ardolach	Ardolach	Eliza Grant	5
16	Skye	Portree	Portree	Mrs Kemp	4
17	Tain	Fearn	Baluntore	Mrs Aird	4
18		Kincardine	Strathcarron	Mrs Finlayson	4
19	Tongue	Farr	Clerkhill	Mrs M'Donald	4
20	Uist	Barra	Borve	Mrs Robertson	4
21	Weem	Dull	Foss	Catharine M'Nab	5
22			Amulree	Mrs Dewar	3
23	Lerwick	Walls & ) Sandness }	Sandness	Mrs Moncrieff	4
24		Stromness	Stromness	Marion Irvine	4

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### ABSTRACT OF THE PRECEDING SCHEME.

123 Schools on First Patent,	£2295	0
34 Superannuated Teachers on ditto,	408	0
9 Missionaries,	535	0
17 Catechists,	136	10
107 Schools on Second Patent,	664	0
24 Superannuated Teachers on ditto,	110	0
<hr/> 314	<hr/> £4088	<hr/> 10

**Directors and Officers of the Society,**  
**FOR THE YEAR 1849.**

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*President of the Society.*

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CHARLES MACKIE,—SECRETARY.

**Bankers.**

MESSRS HOARE, 37 FLEET STREET.

### *Annual or other Benefactions*

Are received by the Secretary, Treasurer, or any of the Directors or principal Officers of the Society, in Edinburgh ;

In London, by

BENJAMIN BOND CABBELL, Esq. *Treasurer*, 1 Brick Court, Temple.

Messrs SMITH, ELDER, & Co. 65 Cornhill.

CHARLES MACKIE, *Secretary*, 37 Farringdon Street.

By the Bankers, Messrs HOARE, 37 Fleet Street ; or at Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields.

### *Form of a Bequest or Legacy.*

Item, I give and bequeath the Sum of \_\_\_\_\_ to the Society in Scotland for Propagating Christian Knowledge, (*to be applied either to the general objects of the Institution, or to such particular purposes, consistent with these objects, as the Donor may think proper.*)

N B.—Those who may be pleased to favour this Society with Bequests or Legacies, are entreated to express their intention in the very words above directed, and particularly to take care that the words "in Scotland" be not omitted.

### *Extract from the Minutes of Directors, June 5, 1817, and renewed January 6, 1820.*

The Directors, having learnt that great inconvenience has frequently arisen from persons coming to Edinburgh for examination as Candidates for Society Schools, without any notice of such intention having been communicated to the Society, have resolved,—That, in future, persons wishing to be examined must apply to the Secretary for leave to come to Edinburgh for that purpose, and to conform to such instructions as may be given them as to the time of their coming to town ; and that no allowance shall be made for defraying travelling charges of those who disregard such notice as may be addressed to them. The Directors farther order, that this resolution be transmitted to Presbyteries, along with the Abstract of the Scheme of the Society's Establishment ; and that Members of Presbyteries be respectfully requested to use such means as they shall judge proper for making the object of it known to all concerned.

### *Extract from the Minutes of Directors, March 6, 1823.*

The Directors resolve,—That, from and after the 1st of May next, no salary be paid but upon production of the individual's receipt, and certificate of service, at the Office in Edinburgh ; and that all salaries not demanded within eighteen months after they are due, shall be forfeited.





